

231 young goat, 'the payment of the herding', to-day, even if the goats have
 465 not prospered, because herdboys are no longer willing to work for nothing. Moreover, the *mafinsu* of cattle is nowadays asked to help the owner with his ploughing and he often (illegally, by traditional standards) charges herding and grazing fees. This charge is levied on the model of European farmers and is exacted even in areas within the reserve, where grazing fees are unknown. *Hu fise* differs from *hu diaja* (to cause to graze), an arrangement whereby one man allows another's cattle to run with his own, usually because he has no herdboy; for this no consideration passes.

461 Service, just like the various forms of co-operation, thus hardly ever implies subservience. Where it does, as in the old *hu fufe* or in the various modern forms of service, its incidents are regarded as derogatory, because they are incongruent with the emphasis on reciprocity. Even
 ● 567 *uthobya* (slavery), which arises from captivity and was practically unknown, implies no real bondage. There is to-day still one 'slave', an old Shangana-Tonga woman captured, not by the Lovedu, but by the Shangana-Tonga, who sent her as tribute for rain to Mufja. The institution of slavery is unknown among the Lovedu; so she, just like other wives of the queen, was handed over to one of the nobles, who accepted her as a daughter. As we have mentioned, there is a tendency to adopt European patterns of labour, both in the more or less solitary and in the co-operative activities.

166 The most important change is the migration to towns and farms in
 464 search of cash wages. The cash amount that enters the tribe, as compared with the total income of an average family, is small, not more than 7 per cent. The effects of the migration itself are proportionately small. It is not so much the absence in town of the men nor even the ideas that they bring back with them that are of the first importance. More men, not less, are idle to-day, and more crops, not less, are reaped than in the old days. Moreover, what the men have learnt in the towns is on the whole so different from the practice at home that it has to be laid aside. The greatest changes are not the direct introductions by these men, but the indirect reactions to the rule and the economy of the white man. Many of these reactions are unintelligible in relation to local conditions; they have spread from the highveld. We are concerned at present only with changes in the outlook towards economic arrangements. At first sight they appear to be very great, but the longer one looks the more superficial they appear and the firmer the old foundations stand out. The Christians
 [187] are a notable exception, not because they migrate more to the towns (on the whole the difference is negligible), but because, orientating themselves from an anti-tribal angle, they have eagerly accepted whatever differentiates them from their heathen brothers. They are competitive and money-conscious; they exploit their brothers.

For purposes of comparison, we may briefly consider two areas: A, with a population of 822, and B, with a population of 610. The census in A was taken in April, 1936, of B in April, 1937, the seasons 1936 and 1937 not being significantly different. A is 40 per cent. Christian and on the whole Christian standards of living prevail; B is 16 per cent. Christian